THE

WEEKLY ENTERTAINER.

For MONDAY, May 6, 1793.

A Curious Account of the Customs and Manners of the Koriacs, a Tributary Nation of Russia, on the Borders of Kamtschatka.

[From "Travels in Kamtschatka, during the years 1787 and 1788, by M. de Lesseps, the French Consul in Kamtschatka.]

(*Concluded from Page* 394.)

THE features of the majority of the Koriacs are not Asiatic, and they might be considered as Europeans, but for their low stature, their ill shape, and the colour of their skin. The other Koriacs have the same characteristic outlines as the Kamtschadales; among the women particularly, there are very few who have not sunk eyes, flat noses, and prominent cheeks. The men are almost entirely beardless, and have short hair. The hair of the women is very much neglected; it commonly flows upon their shoulders, though there are some who wear it in tufts, or wrapt up in a handkerchief.

The women carry their children in a sort of cradle, the form of which I thought singular. It is a kind of nest or basket arched over, in which the infant is placed in a sitting posture, and sheltered from the weather.

Among the strange customs I shall mention the probation to which a young man subjects himself when he is desirous of marrying. As soon as he has fixed his choice, he waits upon the relations of his mistress, and offers to drudge for them, as the

the phrase is. The young lady is immediately enveloped in a multiplicity of garments, which conceal her to such a degree, that the face itself is scarcely visible. She is not left alone for a single instant; her mother, and a number of old matrons accompany her wherever she goes, sleep with her, and do not lose her from their sight upon any pretext whatever.

The aim of the lover, the point of happiness to which all his cares tend, is to touch her naked body, the only way by which he can obtain her. In the mean time he executes with zeal and submission all the functions that the relations impose on him. Become as it were the slave of the family, he is employed in all the domestic labours, to cut wood, fetch water, provide ice, &c. Love, and the presence of his intended, inspire him with courage. If he relax, a single look, however indifferent, is sufficient to make him forget the fatigues and drudgery of his servitude. The hope of abridging its duration influences all his actions. His eye is invariably fixed on the idol of his heart, he watches her motions, follows her steps, and intrudes himself incessantly in her way. But how deceive the Argus eyes of the duennas that surround her! It is a continual contest of vigilance against cunning; each party acts with equal zeal and perseverance.

From such assiduities, from the agitation of the lover, aad the precautions that are taken to counteract his manœuvres, one would suppose that he was about to carry off some extraordinary beauty. Who would imagine that the object of the thoughts and desires of this whining Koriac, was ugliness itself, and that he aspired to no other reward for so many exertions, than to touch a callous, yellow, greasy skin? In his leisure moments, at liberty to see and approach his mistress, he endeavours to merit her affection by some sly attempt to obtain a touch; but the number and thickness of her garments are an invincible barrier. Enraged at so many obstacles, he tears and pulls off this teazing dress. Woe betide him if he be surprised in his rash attack! The relations, the inexorable spies, dart upon him, and force him to relinquish his prize.

It is commonly by the eloquence of the foot, or a stick, that they entreat him to withdraw, and find some better opportunity. If he resist, he is dragged by the hair, or the nails of these old hags are imprinted on his face. If he be disheartened, or murmurs at this cruel treatment, he is instantly dismissed, and forfeits for ever all claim to the alliance, which is considered as the most signal disgrace that can be inflicted on a Koriac lover. But difficulties only render his desires more vehement. Far from

from complaining, far from desponding at these rigorous proceedings, he considers himself as the more worthy of the felicity he has in view. He rejoices, he glories in all the tribulations he experiences during his amorous and painful servitude. It is frequently not till after the expiration of two or three years, more or less, that he obtains his end. Elate with his victory, he flies to inform the relations of his success. The witnesses are summoned, and the young lady interrogated. The enamorata probably is not always obdurate, but equally impatient with the lover to put an end to this laborious novitiate, and acknowledges herself touched, before it has taken place. Her confession is necessary, as well as some proof that she was taken by surprise, and made fruitless efforts to defend herself. Her hand is then bestowed on the conqueror, but he is obliged still to wait till it is seen whether she can reconcile herself to living with him.

From this moment, freed from his labours, he makes his court without restraint to his future wife, who is not perhaps sorry to find herself delivered from her cumbersome attire. This second stage of courtship is seldom very long; the damsel, in the presence of the family, soon accords her consent, and nothing more is requisite to give him all the claims of a husband. The nuptial ceremony and feast consist merely in assembling the relations of the parties, who are eager to get drunk in imitation of the new married couple. A plurality of wives is not allowed among the Koriacs; I have seen instances however of its being practised without scruple.

Their funeral rites have a striking similarity to the ancient institutions of paganism, still observed by various uncivilized people of the new hemisphere. When a Koriac dies, his relations and neighbours assemble to pay him their last respects. They erect a funeral pile, upon which they place a portion of the wealth of the deceased, and a stock of provisions, consisting of rein deer, fish, brandy, in short whatever they conceive he will want for his great journey, and to keep him from starving in the other world.

If it be a wandering Koriac, his deer conduct him to the pile; if a resident Koriac, he is drawn by his dogs or carried by his relations. The body is exhibited, clothed in his best attire, and lying in a kind of coffin. There it receives the adieux of the attendants, who, with torches in their hands, consider it as an honour speedily to reduce their relation or friend to ashes. They feel only the regret of a short absence, and not of an eternal separation. They wear no mourning, and the

funeral pomp terminates in a ſcene of intemperance, where the fumes of their liquor and tobacco gradually efface the remembrance of death. After a few months widowhood, the women are permitted to marry again.

The ſuperſtitious practice obſerved at their funerals, and their tranſient grief at the loſs of perſons the moſt dear to them, are in my opinion an evident proof of their indifference to life, the brevity of which neither aſtoniſhes not afflicts them. Their religious ſyſtem deadens them apparently to the conſoling hope of a protracted exiſtence. Death is in their eyes but the paſſage to another life; and in quitting the world, they do not imagine that their pleaſures terminate, but that other enjoyments are reſerved for them. This flattering prejudice, which I mentioned in my converſation with Oumiavin, ſufficiently accounts for his religious perplexities, and the ferocious courage of his countrymen. But their abſurd dogmas are entitled to a more particular relation, though the worſhip upon which they are founded is very ſimple, and what is marvellous in it by no means attractive. The following account contains the whole theogony of the Koriacs. It is alſo that of the Tchouktchis, and, before the introduction of Chriſtianity, was the ſyſtem of the Kamtchadales.

They acknowledge a ſupreme being, the creator of all things. He inhabits the ſun, whoſe burning orb they conſider as the throne or palace of the lord of nature, whom they probably confound with that celeſtial fire, which is ſuppoſed to be his dwelling. I am led to believe this, as they neither fear, nor worſhip him. They addreſs no prayer to him: Goodneſs, they ſay, is his eſſence; all the good that exiſts in the world proceeds from him; and it is impoſſible he ſhould do an injury. May we not conclude from this ſtatement, that the view of the conſtant and univerſal benefits conferred by this king of the celeſtial orbs which gives life, action, and power to all things terreſtrial, while it taught them to conſider this luminary of the world as their tutelary divinity, imbued them with the blind confidence I have deſcribed?

The principle of evil they conſider as a malignant ſpirit, who divides with the ſovereignly good being the empire of nature. They believe alſo in inferior deities. Some they conſider as houſehold gods, the guardians of their ruſtic habitations. Theſe idols, coarſely carved and blackened with ſmoke, are hung up in the moſt conſpicuous part of their yourts. They are dreſſed in the Koriac mode, and adorned with bells, rings, and various other iron and copper trinkets. The other inferior deities

deities they consider as inhabiting mountains, woods, and rivers, which reminds us of the nymphs in the mythology of the ancient Greeks. Their power is equal. As the one is intent on the happiness of mankind, the other endeavours to render them unhappy. Diseases, tempests, famine, calamities of every kind, are his work, and the instruments of his vengeance. It is to pacify his wrath, that they sacrifice their personal interest, and have recourse to devotion. Their homage is dictated merely by the terror with which this menacing deity fills every heart, and consists of expiatory sacrifices. They offer to him various animals, that have just began to exist, rein deer, dogs§, the first fruits of their hunting and fishing, and whatever they possess that is most valuable. Their devotional exercises consist of supplications and thanksgivings. There is no temple, no sanctuary set apart for his votaries. This fantastic god is equally worshipped in all places, and hears the Koriac who prays alone to him in the desert, as well as the assembled family, who conceive that they render him propitious by piously getting drunk in their yourt; for drunkenness is become with these people a religious practice, and the basis of all their solemnities.

This demon, this formidable spirit, is doubtless the same being as the Koutka of the Kamtschadales, whose ministers and interpreters the chamans consider themselves. Here, as in the peninsula, the mystic language of these magicians works upon the credulity, and obtains the veneration of the multitude. They exercise physic and surgery with equal success. These exclusive functions, which are supposed to be aided by inspiration rather than the light of experience, procures them an unbounded power. They are sent for from all parts of the country, and testimonies of gratitude heaped upon them before-hand. They demand with haughtiness whatever they please, and consider every thing that is given them as a tribute. It is upon the pretext of making an acceptable offering to the god, whose organ they are, that they appropriate to themselves whatever the inhabitants possess, that is the most costly and beautiful. It is not necessary to suppose that these impostors gull their votaries by a parade of virtue, by rigid observances, and a more scrupulous life; on the contrary, they surpass them in their vices, and fall short of them in sobriety. On the eve of their magic ceremonies, they pretend indeed to fast all the day,

§ I frequently perceived in the course of my journey the remains of dogs and rein deer suspended on stakes, and testifying the devotion of the sacrificers.

day, but they make up for this abſtinence at night by a profuſion of the moukamorr, the intoxicating poiſon I have deſcribed, which they eat and drink to ſatiety. This preparatory intoxication they conſider as a duty. It is probable that they feel its effects the next day, and that they derive from it an elevation of ſpirits that contributes to derange their minds, and give them the neceſſary ſtrength to go through their extravagant tranſports.

The idiom of the Koriacs has no affinity to that of the Kamtſchadales; their pronounciation is more ſhrill, and ſlower, but it is leſs painful, and has not thoſe uncommon ſounds, thoſe hiſſings, as difficult to be uttered as they are to be written.

Though the appellation be the ſame, there is no kind of reſemblance between the habitations of the wandering, and the underground dwellings of the fixed Koriacs. Not knowing how to diſtinguiſh the different lodgings of theſe people, the Ruſſians have given the name of yourt to all of them, without troubling themſelves with the primitive ſignification of the word, which means a ſubterraneous apartment. The yourts in queſtion are, properly ſpeaking, mere tents in the form of huts placed on the ſurface of the ground. No other care is taken as to the foundations, than that of drawing a boundary, and removing the ſnow that may be within the line. Round the circumference, a number of poles are erected at equal diſtances, which uniting at the top, ſerve as ſupports to each other. This ruſtic timber work has a wretched covering, of tanned deer ſkins, extended from the baſe to within a foot or two of the ſummit, which is left open for the admiſſion of air, and as a paſſage for the ſmoke. A conſiderable inconvenience reſults from this circumſtance, as there is nothing to protect the centre of the habitation from the rain and the ſnow; in the mean time it is on this very ſpot they make their fire, and cook their victuals. The family, and the ſervants, who have the care of the flocks, ſleep under pologs, which are a kind of huts, or low tents ranged in diſtinct apartments round the wall of the yourt, and reſembling the ſquare tents of the Tchouktchis.

The unſettled ſtate of theſe wandering people led them to invent this ſpecies of habitation. The conveyance of their whole houſe being equally eaſy and commodious, they feel the leſs reluctance to changing their quarters. Upon the firſt neceſſity or inconvenience, they take up their tents, faſten the poles lengthwiſe to the ſledges, and ſtow the coverings with their baggage. A new ſpot is fixed upon, and deſerted again

almoſt

almoſt immediately, and thus they remove from one place to another every moment. Their ſledges are of courſe always kept loaded by the ſide of their habitations, and the proviſion and other articles taken out in proportion as they want them.

Mr. Wyvill's Reaſons for diſapproving the War with France.

[From his Letter to Mr. Pitt, juſt publiſhed.]

(*Concluded from Page 399.*)

" MORE ſpecious reaſons for a rupture with France are, however, ſufficiently obvious.—1ſt, It has been ſaid that we ought to engage in a war, to prevent the aggrandiſement of France.—2d, It has been thought, probably, that we ought to ſeize this fortunate opportunity to aggrandize Britain.

" The firſt of theſe conſiderations has been much inſiſted upon by yourſelf in your ſpeech in Parliament on the 1ſt of February, and it muſt be owned that it bears the ſemblance of ſound policy; but, on examination, the apprehenſion of danger to the independence of Europe from the arms of France will be found, I conceive, to be unſupported by any ſolid grounds, either of fact or of political ſpeculation.—The ſecond of theſe conſiderations has not been expreſsly ſtated in any ſpeech in Parliament which has fallen under my inſpection; but as it appears probable that it may have a conſiderable influence on the Cabinet, and ſtill more on that part of the Parliament and the nation which is inclined to war, it may merit a diſtinct examination.

" On the firſt topic, I am willing to concede, that a luſt of power, which is often the ruling paſſion of great deſpotic Princes, may be found ſometimes predominant in popular ſenates; and more particularly, that the deſigns of the National Convention are probably as unjuſt and ambitious as the views of Louis the Fourteenth, and in this reſpect more culpable, that a thirſt of conqueſt is contradictory to their profeſſed principles of peace and moderation; and though the Government of France is in an unſettled ſtate, though much of her wealth has been hoarded and exported, and many of her citizens have been loſt to that country by maſſacre, baniſhment, and emigration; yet, notwithſtanding theſe diſadvantages, there ſtill

ſeems to remain, to the National Convention, a greater degree of power than was poſſeſſed by that monarch; a greater population, a more extenſive fund of credit, and a more ardent military ſpirit, pervading the whole body of the nation. But the Princes already oppoſed to the National Convention appear ſufficiently able to check and defeat their haſty projects of aggrandiſements. The mighty ſtrength of this confederacy muſt appear, according to the ordinary rules of political eſtimation, much ſuperior to that of France; and likely ſoon to wreſt from her the conqueſts ſhe has made, without the aid of Britain and her ally.

" But what avail the ſuperior numbers and diſcipline of the allied armies againſt the ardour and enthuſiaſm of the freemen of France? Or what credit is due to the common calculations of political arithmetic, when contradicted by facts and the actual conqueſts of the French armies? To this difficulty, I think, a ſatisfactory ſolution may be given.

" It is true, in Auguſt laſt the armies of Auſtria and Pruſſia, then preparing to attack France, and reſtore the old deſpotic government by force, were, in the opinions of the moſt experienced military officers, greatly ſuperior to any means of reſiſtance which the French nation could oppoſe to them; yet ſuch was the uncalculated power of their enthuſiaſm to defend their republican liberty and the inſulted independence of their country, ſo completely did the ardour of freedom ſupply the want of diſcipline in the volunteer armies of France, that, in a few weeks, the German invaders were obliged to retreat before them with diſgrace. Soon after unexpected ſucceſs, the French armies, after a ſhort ſtruggle in the Netherlands, took poſſeſſion of that country, and of ſome frontier diſtricts in Germany, which, in the proud preſumption of certain conqueſt, the enemies of France had left unprepared for defence. A ſhort time before this period, Savoy and Nice alſo had been conquered with as little riſque or trouble. But can it be ſuppoſed, that the volunteer armies of France will act with equal enthuſiaſm to preſerve the countries they have thus haſtily over-run? or that the extenſion of the frontiers of France is an object as deeply intereſting to the French people, as the defence of their national rights and liberty? Theſe ſuppoſitions are contrary to all experience of human nature; and they are contradicted by the actual ſtate of the French armies.

" It is obſervable, in the human ſpecies, that ſelf-preſervation is a ſtronger and more uniformly prevailing principle of action than any other, though it may ſometimes be overruled by re-

ſentment, or ſome other of the malevolent and deſtructive paſſions. But when this obſervation is extended from individuals to whole communities of men, it is liable to no ſuch exceptions. Nations will always be found to make greater efforts to defend themſelves, than to conquer or deſtroy their antagoniſts. And with this maxim the actual ſtate of the armies of France ſeems to correſpond, The volunteers who flocked to the ſtandard of Dumourier, when Champagne was invaded, after having repulſed the enemy beyond the boundaries of France, no longer thought their ſervice neceſſary; they quitted the army, and returned to the boſom of their families.

Of this ſeceſſion the Generals have frequently complained to the National Convention; but the means of prevention were not to be found. Attacked at home, it may be ſafely predicted that France will be found unconquerable; her National Guards will defend her again with equal enthuſiaſm, and with final, if not equal ſucceſs. But that her armies will be able to retain the countries of which they have lately taken poſſeſſion, againſt the force of the Auſtrian and Pruſſian Monarchs, and the powers combined with them, is an apprehenſion not countenanced by an apparent probability. It is evident, at leaſt, that Britain and Holland might ſafely defer their acceſſion to the confederacy till the events of another campaign had more clearly demonſtrated the relative force of the preſent combatants, and confirmed, or wholly removed, the apprehenſion of danger from France. It would then appear manifeſt, either that our interpoſition to prevent any great increaſe of the power of France, was unneceſſary, and thus a great national calamity would be prevented; or, if there were an evident neceſſity for war, to prevent a dangerous aggrandiſement of the French Republic, that neceſſity would reconcile this nation to the unavoidable preſſure of new taxes; and thus the danger of internal commotion would be avoided.

2d. But it may be thought, if the nations at preſent engaged in war with France are more than equal in power to that country, and likely to recover the conquered provinces almoſt as quickly as they were loſt, that ſuppoſition confirms the policy of an immediate commencement of hoſtilities, on the part of Britain, with a view to aggrandize this country at the expence of France. How unjuſt is this reaſon for war! How unfit, therefore, either to be adopted or avowed. And yet, in the preſent ſituation of this country, it is not more unjuſt and unbecoming, than it is impolitic and unſafe. There is another,

a more ſafe and honourable way to aggrandize Britain, by adhering to a pacific ſyſtem, by forbearing to harraſs the commercial and manufacturing induſtry of the country with needleſs wars and needleſs armaments, by perſevering in a plan of public œconomy, and diminiſhing the debts and taxes of the nation, thoſe eſpecially which bear hard on the pooreſt claſſes of the community. This is the true policy of a ſtate like Britain, encumbered with debts, and perplexed by the diſcontents of its ſubjects. Theſe are the conqueſts of peace; theſe are cheap and inoffenſive ways of aggrandiſement, which would equally augment the political power of our country and increaſe the means of comfort and ſatisfaction to every individual in it. But, after having ſucceſsfully purſued this policy for ſome years, and gradually reſtored their almoſt ruined country to proſperity and ſplendour, the Cabinet ſeems to have abandoned this pacific ſyſtem as if weary of the tame uniformity of peace, and at laſt regardleſs of that applauſe with which their generous neutrality to France had been rewarded. The French ſugar iſlands are in a ſtate of great diſcontent, if not of counter revolution; to take poſſeſſion of theſe iſlands, and of the other colonies of France, perhaps with the previous approbation of the inhabitants, would be an eaſy enterprize for the fleets of Great Britain. And what good citizen would repine to pay additional taxes, for a few years, to ſupport a war of glory and national aggrandiſement? By theſe ſplendid objects a part of the nation may, for a time, be dazzled; it may be deaf to every remonſtrance of prudence, and inſenſible to every impreſſion of juſtice; and while this moral ſtupefaction laſts, the ſucceſs of projects which no one dares avow, and yet, which no one doubts are formed, will be applauded by that part of the nation. At laſt, the ſtrong preſſure of diſtreſs will make itſelf felt; *for it will not be a ſhort war, nor will few taxes be wanted*:—The French are combating for all that can be dear to man, for the liberty civil and religious which they have choſen to eſtabliſh, for the independence, the exiſtence of their country. In proportion to the value of theſe objects, their reſiſtance will be vigorous and perſevering; their diviſions will be in a great meaſure healed up by the neceſſity of ſelf-defence againſt their common foes, their hatred of monarchy will be confirmed, and their animoſity againſt the unhappy family, whoſe intereſt has been the oſtenſible cauſe of the war, will become leſs furious, perhaps, but more inveterate and implacable. Their expenditure will, indeed, be enormous; their naval equipments will add conſiderably to the immenſe

expences

expences of one of the largest armies in Europe. Already their trade is nearly ruined, and their taxes now very deficient, must be still more unproductive during the war. But still their resources to support it are great indeed, and equal to the longest struggle, for they are adequate to the extent of those confiscations, the severity of which we so justly condemn. In the course of this struggle, therefore, it is probable, that the means and the patience of the English people will be exhausted; and then awaking from their dreams of glory and vengeance, they will see the precipice of national bankruptcy just before them; and whether, at that moment, the acquisition of three or four sugar islands will appear a sufficient compensation for the miseries felt and apprehended, is a question to which the true answer is sufficiently obvious. Men enriched by the official emoluments of a war, men thriving under the patronage of the crown, increased by the new establishments, civil and military, in the conquered islands, will think it a fortunate war for them; but the great body of the nation will feel itself impoverished and undone by its victories; their property they will perceive has been devoured by that very measure which will have fed the now dangerous influence of the crown to a formidable size. The alarm for the liberty of Britain will again become universal, as it was some years before the close of the civil war with America; and that alarm, combined with the causes of discontent already existing in the country, may too probably produce a degree of popular effervescence much surpassing what was then experienced.

"I intreat you, Sir, once more to attend to these perilous circumstances; to consider the actual situation of Ireland, the unsatisfied claims of America, her attachment to France, and the probability, the certainty, I had almost said, that if the danger of her ally should become extreme by the junction of Britain and Holland, with great continental powers combined against her, she will repay her debt of gratitude to France by defending the liberty of that country to which she owes her own: And after having taken a comprehensive survey of all these alarming circumstances, then say, if you can, that the prospect does not appall you.

"I have now, Sir, communicated my reasons for disapproving the intended war with France, and also some other parts of your conduct as a Member of the Cabinet. For the freedom of this address, you will think no apology necessary; you will readily ascribe it to its true cause. My motives, I am confident you cannot but approve, however my arguments may

fail

fail to make the desired impression on your mind. I conclude this letter, I must own, with much fainter hopes than I began it, that a rupture with France may yet be prevented. The Ministers of that country had made repeated overtures of conciliation to the Cabinet of London; they were evidently unwilling to enter into hostilities against the British nation. And you, Sir, in your speech in Parliament, on the 1st of February, appeared willing, to the last moment, to listen to terms of accommodation. From these circumstances the hope was still cherished, not only that a war between Britain and France might be averted, but that, by your wise and humane intercession, the general tranquillity of Europe also might be restored.

"But the events of a few days have almost destroyed the possibility of an accommodation. The embargo laid upon British vessels in the ports of France, the unfortunate consequence of the dismission of M. Chauvelin; and, upon that intelligence, the more unfortunate order to M. Maret to depart the kingdom,* without having been permitted to state the fresh overtures of pacification, the fresh proofs of their respect for this country, and the desire to continue in amity with it, with which he was charged by the Executive Government of France, seem hardly to leave the shadow of a hope, that peace can be preserved. If a war be commenced, it is my earnest prayer, that Providence may be pleased to shorten the calamities which await this devoted country."

A war is commenced, and to this prayer of the reverend patriot let all the people say, Amen.

* So this transaction is understood at present.—I should be extremely glad to find it is a mistake.

A judicious and seasonable Remark.

WHEN Ministers cheer us up occasionally by stating the flourishing improvements of the country, they never, among the articles produced, instance the rapid extension of common sense and knowledge, which now pervade and exalt the minds of all ranks of the people, beyond the ability of any earthly power to check. Efforts to suppress them only contribute to whet the mental appetite, and to make the relish of knowledge more sweet. If governors, therefore, were, truly wise, they would accommodate themselves, with as good

a grace

a grace as may be, to circumſtances as they alter; and, making a virtue of neceſſity, would correct their inſtitutions and reform their conduct under them, ſo as to meet the wiſhes of the people, inſtead of making vain ſtruggles againſt the general will.

To the PRINTER.

SIR,

THE following account of a very extraordinary perſon, a native of Odcombe, near Yeovil, will, I doubt not, afford ſome amuſement to many of your readers; and with this view I beg the favour of your inſerting it, in your valuable miſcellany.

I am, Sir,

Your's &c.

S. M. N.

Somerſetſhire, March, 1793.

Some Account of that ſingular Character, Mr. Thomas Coryate.

THOMAS CORYATE was the ſon of George Coryate, rector of Odcombe, in the county of Somerſet; at which place he was born in the year 1577. He received part of his education at Wincheſter ſchool, whence he was removed to Oxford, at the age of nineteen, and was entered a Commoner of Glonceſter Hall. He continued at the Univerſity three years; and beſides a competent ſkill in logick, he attained a very conſiderable knowledge of the Greek language, and was well verſed in polite literature. He ſeems to have left Oxford, without taking any degree; and it is probable that he returned home, as we find him at Odcombe, in the year 1606. On Whitſunday, in that year, he aſſembled his neighbours, and went in cavalcade to Yeovil, where he made an oration at the croſs, to the people of the town, and about two thouſand more who came from many places in the neighbourhood. His deſign in this proceeding, he ſays, was to draw a great company to Odcombe for the benefit of the church, the whole ſtock of which had been expended. He alſo made another oration to the same people, on their coming to Odcombe.

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As his father died ſoon after, perhaps on that event he came up to London, where he was received into the family of Henry, Prince of Wales, who allowed him a penſion. It is not known when, nor by whoſe means, he came to be noticed by Prince Henry; but as his family was a very reſpectable one, being related to the Earl of Eſſex, that circumſtance may, perhaps, account for it; and as his name does not occur in either of the liſts of that Prince's houſehold, it is to be preſumed that he was retained only for the purpoſe of creating mirth. "Sweetmeats and Coryate," ſays Fuller, "made up the laſt courſe at all entertainments. Indeed he was the courtiers' anvil to try their wits upon, and ſometimes this anvil returned the hammers as hard knocks as he received, his bluntneſs repaying their abuſe."

In the year 1608, Tom commenced his travels through Europe; in the whole courſe of which, his reſidence at any place, (excepting Venice) was confined to a few days. On the 14th of May, he embarked at Dover, and, after a ſhort ſtay at Calais, proceeded to Paris, and thence to Lyons, where he ſtayed two days; during which time, he chanced to fall into company with a Turk (one of the train of M. de Breves, the French Ambaſſador at Conſtantinople) "a notable companion and a great ſcholler in his kinde; for he ſpake ſix or ſeven languages beſides the Latin; which he ſpake very well: He was born at Conſtantinople. I had a long diſcourſe with him in Latin of many things, and amongſt other queſtions I aſked him whether he were ever baptized; he tolde me, no, and ſaid he never would be. After that we fell into ſpeeches of Chriſt, whom he acknowledged for a great Prophet, but not for the Sonne of God; affirming that neither he nor any of his countrymen would worſhip him, but the onely true God, creator of heaven and earth; and called us Chriſtians idolaters, becauſe we worſhipped images; a moſt memorable ſpeech if it be properly applied to thoſe kind of Chriſtians which deſerve that imputation of idolatry. At laſt I fell into ſome vehement argumentations with him in defence of Chriſt; whereon being unwilling to anſwer me, he ſuddenly flung out of my company."

Our traveller quitted Lyons, on the 6th of June, and purſued his way to Turin, Milan, Padua, and Venice; of which laſt city he ſpeaks with the utmoſt rapture: "It yieldeth," ſays he, "the moſt glorious and heavenly ſhow upon the water that ever any mortal eye beheld; ſuch a ſhew as did raviſh me with delight and admiration. Here he reſided ſix

weeks,

weeks, which he declares to have been the ſweeteſt time for ſo much he ever ſpent in his life. "Had there been an offer made to me," ſays he, "before I took my journey to Venice, either that foure of the richeſt mannors of Somerſetſhire (wherein I was borne) ſhould be gratis beſtowed upon me, if I never ſaw Venice, or neither of them if I ſhould ſee it; although certainly thoſe mannors would do me much more good in reſpect of a ſtate of livelyhood to live in the world then the ſight of Venice, yet notwithſtanding I will ever ſay, while I live, that the ſight of Venice and her reſplendent beauty, antiquities, and monuments, hath by many degrees more contented my minde and ſatisfyed my deſires then thoſe four lordſhippes could poſſibly have done."

As at Lyons Tom entered into a diſpute with a Turk on the truth of the Chriſtian religion, ſo at Venice he engaged in another with a Jewiſh Rabbi, whom he endeavoured to convert; but as this controverſy had nearly terminated in a very ſerious manner, we ſhall relate it in his own words. "After there had paſſed many vehement ſpeeches to and fro betwixt us, it happened that ſome forty or fifty Jews more flocked about me, and ſome of them beganne very inſolently to ſwagger with me becauſe I durſt reprehend their religion. Whereupon, fearing leaſt they would have offered me ſome violence, I withdrew myſelf by little and little towards the bridge, at the entrance into the Ghetto, with an intent to flee from them; but by good fortune our noble Amballador, Sir Henry Wotton, paſſing under the bridge in his gondola at that very time, eſpyed me ſomewhat earneſtly bickering with them; and ſo incontinently ſent unto me out of his boate one of his principal gentlemen, Maſter Belford his Secretary, who conveighed mee ſafely from theſe unchriſtian miſcreants, which perhaps would have given mee juſt occaſion to forſweare any more coming to the Ghetto."

Whatever cenſure any other parts of Tom's travels are liable to, his deſcription of Venice, and of the manners and cuſtoms of the people, may be peruſed with much ſatisfaction by thoſe who wiſh to be acquainted with the particular modes of living in different ages and nations; his account being always to be depended upon for its veracity, and, in this inſtance, being calculated to afford much information.

Our traveller departed from Venice the 8th of Auguſt, and paſſing through Padua, Vicenza, and Verona, on the 14th arrived at Brixia, where happening to be preſent at the dedication [illegible] new image of the Virgin Mary, he found himſelf

 tempted

tempted to purloin a little waxen idol, in which he ſucceeded, and brought it away undiſcovered. His next ſtage was to Bergamo, where he was conſtrained to repoſe in a ſtable among horſes; and this vile lodging he with difficulty obtained, being obliged for it to the courteſy of an Italian prieſt, who was ſhot the ſame night by a bravo. On the 18th he left Bergamo, and on the 26th arrived at Zurich, where he ſtayed but one day; after which he continued his journey through Baden to the Baths of Hinderhove. Of theſe, together with the cuſtoms of the place, the properties of the waters, and the manners of the inhabitants and viſitors, he gives a very accurate and entertaining account. On the 30th he arrived at Baſil, and after remaining there one day, he went to Straſbourg, and thence to Lower Baden. At Heidelberg he ſaw the famous veſſel which held 530 hogſheads of Rheniſh wine. His next ſtage was to Spira; whence he went to Worms, Mentz, Frankfort, and Colen, and then proceeded to Fluſhing, where he embarked in a veſſel for London. He arrived there on the 3d of October, and in this manner concluded the firſt part of his travels, which had employed five months wanting a few days. In this ſhort time he had ſeen forty-five cities. The length of his journey was 1975 miles, more than half of which he performed with only one pair of ſhoes. Theſe memorable ſhoes, we are told, were only once mended, and on his return to Odcombe were hung up in the church there.

Having thus recited the ſeveral ſtages of Thomas's journey, it will readily occur to the reader, that had our traveller been qualified for the taſk of improving his country by his obſervations on the laws, manners, cuſtoms, or government of the ſeveral countries through which he paſſed, the haſty manner in which he made his tour would totally preclude ſuch expectations. And it may be obſerved in his defence that he had no view of that kind. To one who had objected that he had copied out more inſcriptions and epitaphs than any judicious traveller would have done in many years, and thereby had branded him with the note of a tomb-ſtone traveller, he anſwers, "but becauſe this objection ſhall not juſtly take hold upon me, that I am a tomb-ſtone traveller, if God ſhall grant me happy ſucceſſe in my next journey, I will ſo farre wade into a few matters of policie for the better ſatisfaction of the reader, as I may with ſecurity of my life attain unto. Surely I do not a little wonder that the obſerving of inſcriptions and epitaphes ſhould be objected unto me by way of diſgrace." He had juſt before obſerved, that being a private man, and no ſtatiſt,

matters of policy were impertinent unto him. His object was, as he himself tells us, "to prie into all things of chiefest remarque that were obvious unto his eyes in every place when he travelled;" and accordingly his book (he says) "contains principally the most remarkable antiquities of those cities that he has described." It is obvious, that he must have been extremely diligent in compiling his itinerary; and he tells us, it was "by incessant industrie and Herculean toyle that he wrote soe many observations in the countries he visited as filled very neere four quires of paper." He likewise speaks very feelingly of "the intolerable paynes he tooke in his travells, both by day and night, scarce affording himself two hours rest sometimes of the twenty-four, in the citie of Venice, by reason of his continuall writing:" Whereupon (he adds) "divers Englishmen that lay in the same house with me, observing my extreme watchings wherewith I did grievously excruciat my bodie, instantly desired me to pittie myself and not to kill myselfe with my inordinate labours."

But though the travels of this extraordinary man cannot be considered as very important to the publick, they produced that which the greater number of travellers have in view. They afforded himself much entertainment, indeed so much, that on his return he declared, that "of all the pleasures in the world travel is the sweetest and most delightful," and, that "such is the exuberance and superfluity of these exoticke pleasures (arising from travelling) that for my own part, I will most truly affirm I reaped more entire and sweet comfort in five months travels of those seven countries mentioned in the front of my booke, than I did all the dayes of my life before in England which contayned two and thirty years."

It will give some surprise to those who have not perused the account of his journey, and to many who form their judgment on the manners of past times by what they see at present, to be informed that he was the first Englishman who made use of a fork at his meals; and as the passage shews how far behind the Italians we then were in point of delicacy, and is also descriptive of the manners of the age, it shall be here given at large. "I observed a custome in all those Italian cities and towns through the which I passed, that is not used in any other country that I saw in my travels, neither doe I thinke that any other nation of Christendome doth use it, but only Italy. The Italians and also most strangers that are commorant in Italy, do alwaies at their meales use a little forke when they cut their meat. For while with their knife which they hold in one hand

they cut the meate out of the dish, they fasten their forke which they hold in their other hand upon the same dish, so that whatsoever he be that sitting in the company of any others at meale, should unadvisedly touch the dish of meate with his fingers from which all at the table does cut, he will give occasion of offence unto the company, as having transgressed the laws of good manners, insomuch that for his error he shall be at least brow-beaten if not reprehended in wordes. This forme of feeding I understand is generally used in all places of Italy; their forkes being for the most part made of yron or steele, and some of silver, but those are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any meanes indure to have his dish touched with fingers, seeing all mens fingers are not alike cleane. Hereupon I myselfe thought good to imitate the Italian fashion by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home."

(To be continued.)

For the Weekly Entertainer.

Two Interesting Anecdotes of the Origin of the American War.

[From Anecdotes of the Earl of Chatham, in two Volumes, 4to. lately published.]

THE history of the rise and progress of the American war has been given in several books. But there are two facts, respecting its origin, which seem to have escaped the observation their importance deserves.

The first is respecting the East India Company.—When the duties to be paid in America on paper, paint, and glass, were repealed, it was pretended, that the tea duty (which had been imposed by the same act of Parliament) was left standing, to serve the Company. But this was not the fact. The tax was left unrepealed to preserve the right, as it was called, to tax the colonies. That was the true motive. The service of the East India Company made no part of the consideration. The tea sent to Boston was that sort called Bohea, which was conferring no favour on the Company, but the reverse; for that sort of tea was no burden to the Company. It was that sort called Singlo, which lay heavy on their hands, and of which

all

all their warehouses were full. But the resolution was agreed to in a private Committee; when only three persons were present: Mr. Bolton was Chairman. A matter of such importance ought to have been agitated in a full Committee, which consists of eleven. The truth is, the Bohea was more saleable than the Singlo; it was therefore the resolution of the Cabinet to send the most saleable: Presuming, that the temptation to purchase being greater by the offer of good tea, than by the offer of an inferior sort, some of the Americans might be thereby induced to barter liberty for luxury, and, perhaps, a schism might be created among them. Had the question of determining the kind of tea to be sent to America, been agitated in a full Committee, it is more than probable, that the interests of the Company would have prevailed over the views of the Court. When the Directors were informed of the conduct of the Committee, they explained this distinction of the tea to the Ministry, and wished to have the Singlo substituted. But the Ministry would not consent. It was again objected to, at the Minister's house. To the last application, Lord North, being perhaps wearied with representations on the subject, said—"It was to no purpose making objections, for the —— would have it so." These were his Lordship's words: And he added, "That the —— meant to try the question with America."

The other is respecting the proceedings at Boston.—The tea was consigned to the Governor's son at Boston. When the vessels with the tea arrived there, the people assembled on the wharfs in great multitudes, in order to prevent the tea being landed. Several merchants, and other persons of the first consequence in Boston, solemnly assured the Captains of the vessels, that the inhabitants of the town were unanimously resolved not to suffer the tea to be landed. The Captains finding this opposition, solicited the Governor's permission to return to England: For the King's ships were stationed in such a position at the mouth of the harbour, that no vessel could escape their vigilance. The Governor answered, that he could not permit them to depart until they had obtained proper clearances. The officers of the customs refused to grant clearances until their cargoes were landed. This legal precision was not observed at the other ports in America, where the Captains finding they could not land their cargoes of tea, were permitted to return to Europe, without breaking bulk. But Boston seems to have been the place fixed upon to try the question. If the Governor had assisted the Captains, the

tea might have been landed without much difficulty: It might have been put into the barges of the men of war, then lying there, and being escorted by the marines, it might have been safely lodged in the King's warehouses. But the design was otherwise. The Captains were obliged to connive at the destruction of the tea, in order to obtain their clearances, to return to England. The town was afterwards punished for this act of necessity, which might have been avoided. Thus the civil war was created, to try the question. And the Governor (Hutchinson) was afterwards rewarded with a large pension. There were many other provocations given to the Americans, besides the tea act; all uniformly tending to exasperate them to resistance.

Answer, by Fidelio, of Bath, to his own Question, inserted the 29th of November, 1790.

LET $w^4 - A.\ w^3 + B.\ w^2 - C.\ w + D. = 0$, be an equation whose four roots express the four required quantities, v, x, y, and z; then, if the given numbers 38, 434, 5510, and 74018 be denoted by a, b, c, and d, respectively, the value of A. will be expressed by a, = 38; the value of B. by $\frac{a^2 - b}{2}$, = 505; that of c, by $\frac{c - ab + a\ B.}{3}$, = 2736, and that of D. by $\frac{ac + b\ B. + ac - d}{4} = 5040$: Therefore our assumed equation, by substituting these values, is reduced to $w^4, - 38\ w^3 + 505\ w^2 - 2736\ w + 5040 = 0$; whose four roots are 7, 15, 12, and 4, the required values of v, x, y, and z.

Answer, by R. Hennah, of St. Austell, to Tyro's Rebus, inserted February 4.

AFTER reading your rebus, and racking my brain,
I find that POLGOOTH is the tin mine you mean.

† We have received the like answer from T. Croggon, of Grampond; T. Gill junior, of Stythians; Wm. Brewer,

of

of Taunton; T. K. of Gulval; a constant reader of St. Austell; and G. S. near St. Austell.

Answer, by T. Josling, at Charl Academy, to W. Smyth's Charade, inserted February 4.

YOUR whole is DEATH-WATCH I do find,
Insert it, Sirs, pray be so kind.

†*† We have received the like answer from a constant reader, and J. B. Chivers, of St. Austell; J. Bulgin, of Castle Cary; W. S. and T. Croggan, Grampound; R. F. of Aveton Gifford; Eremita, and W. Bowden, of Weston Zoyland; J. Collins, Uffculm; T. Gill junior, Stythians; W. Brewer, Taunton; S. Hill, near Dawlish; T. K. of Gulval; Thomas Walker, Hemyock; and J. Commins, of Tavistock.

A QUESTION, *taken from the Tutor's Guide, and inserted at the Request of Richard Tucker, of Broadwinsor.*

SUPPOSE that a man of war, with all its ordnance, rigging, and appointment, draws so much water as to displace 1300 tuns of sea water, London beer measure. The weight of the vessel is required?

A CHARADE, *by S. Phillips of Mr. Tucker's School, at Penryn.*

MY first is a med'cine, my second's a snare,
Which pleases the male-sex as well as the fair:
My whole when join'd aright will surely tell,
A neat habitation where thousands do dwell.

A REBUS, *by T. K. of Gulval.*

SAGACIOUS BARDS, without a doubt,
A furious beast you'll first find out;
A well-known tree you next must find;
And then a ship just hit my mind;
An insect likewise must be found;
An English city next expound:
Join the initials, then you'll see,
What T. K. means till death to be.

POETRY.

POETRY.

For the WEEKLY ENTERTAINER.

On the Death of the Rev. and pious Mr. Kinſman, of Plymouth.

HE dies!—by all lamented was his fall!
He's gone! obedient to th' almighty call!
A bleſt departure! bleſt to him alone,
For none who knew him can forbear to moan.
Religion grieves, and Virtue weeping ſtands,
And Poverty deplores with wringing hands.
For Charity, high favour'd! ſteer'd his breaſt,
And thro' his pious actions ſhone confeſs'd;
His early ſteps the paths of Virtue trod,
His infant ears, like Samuel learn'd his God.
Goodneſs and Truth to him united came;
And ſpotleſs manners join'd Devotion's flame!
Inheritance divine! more glorious far
Than the proud garter, or the mimick ſtar!
The pomp of titles, or the diamond rays,
Where Vice defiling ſullies all the blaze.
Commiſſion'd hence, he ſpeaks the heav'nly will,
To bliſs invites, or kindly warns from ill.
In human eloquence let others ſhine,
His, like the truths he taught, was all divine!
Oh! when Devotion rais'd the fervent prayer,
The raviſh'd ſaint aſſum'd a ſeraph's air!
One only joy indulgent Fortune dealt—
When he could eaſe the griefs that others felt;
From the pain'd boſom chaſe the riſing ſigh,
Or wipe the anguiſh from the melting eye!
By all admir'd—not vain of public praiſe;
Belov'd by all—but lov'd by honeſt ways!
His conduct ſuch as ſhew'd his life was ſtill,
The better ſermon of his maſter's will.

Impatient

Impatient are the awful hoſt above,
To take this Chriſtian worthy of their love.
See how he drops! inſenſible of fear,
No thought diſturbs him, no diſtruſt is near;
His ſoul prepar'd, and conſcious of the right,
Starts out rejoicing to the ſeats of light.

Dock.

HYMN ON THE FAST.

By G. DYER, *B. A.*

GREAT Framer of unnumber'd Worlds,
And whom unnumber'd worlds adore!
Whoſe goodneſs all thy creatures ſhare,
While nature trembles at thy power;

Thine is the hand that moves the ſpheres,
That wakes the winds, and lifts the ſea;
And man, who moved the lord of earth,
Acts but the part aſſign'd by Thee.

Kings, at whoſe will a nation bends,
Bow at thy throne, and own thy ſway;
And tho', like Gods, they tread on earth,
To Thee ſhall duteous homage pay.

Chiefs, tho' with numerous hoſts combin'd,
They fellow-blood like torrents ſpill,
Eager for conqueſt and for fame,
Do but thy great deſigns fulfil.

While ſuppliant crowds implore thine aid,
To thee we raiſe the humble cry;
Thine altar is the contrite heart,
Thine incenſe a repentant ſigh.

But if injuſtice grind the poor,
Or avarice ſtain the ſordid hand;
Or ſtern ambition thirſt for blood,
Or rude oppreſſion waſte the land;

The God who hears the orphan's cry,
The martyr's prayer, and priſoner's groan,

Still liſt'ning to the poor oppreſt,
Would ſpurn th' oppreſſor from his throne.

Nor would he heed the ſtreaming eye,
Th' uplifted hand or bended knee;
Or altars grac'd with ſplendid rites,
Or forms of ſolemn mockery.

Yet tho' unnumber'd ſins abound,
Should but a generous ſorrow riſe;
And as new troubles threaten round
'Midſt waſting wars, and angry ſkies;

Should Britain, in her ſober hour,
Confeſs thy hand, and bleſs the rod;
Thou ſtill would'ſt love to be her friend,
Who lov'd to own Thee as her God.

For the WEEKLY ENTERTAINER.

HYMN TO CYNTHIA.

By BEN JONSON.

QUEEN, and huntreſs, chaſte and fair,
Now the ſun is laid to ſleep;
Seated in thy ſilver chair,
State in wonted manner keep:
Heſperus intreats thy light,
Goddeſs, excellently bright.

Earth, let not thy envious ſhade
Dare itſelf to interpoſe;
Cynthia's ſhining orb was made
Heaven to cheer, when day did cloſe;
Bleſs us then with wiſhed ſight,
Goddeſs, excellently bright.

Lay thy bow of pearl apart,
And thy chryſtal-ſhining quiver;
Give unto the flying hart
Space to breathe, how ſhort ſoever;
Thou that mak'ſt a day of night,
Goddeſs, excellently bright.